

REMARKS
ON THE
INDIAN LANGUAGES
OF
NORTH AMERICA.

BY JOHN PICKERING.

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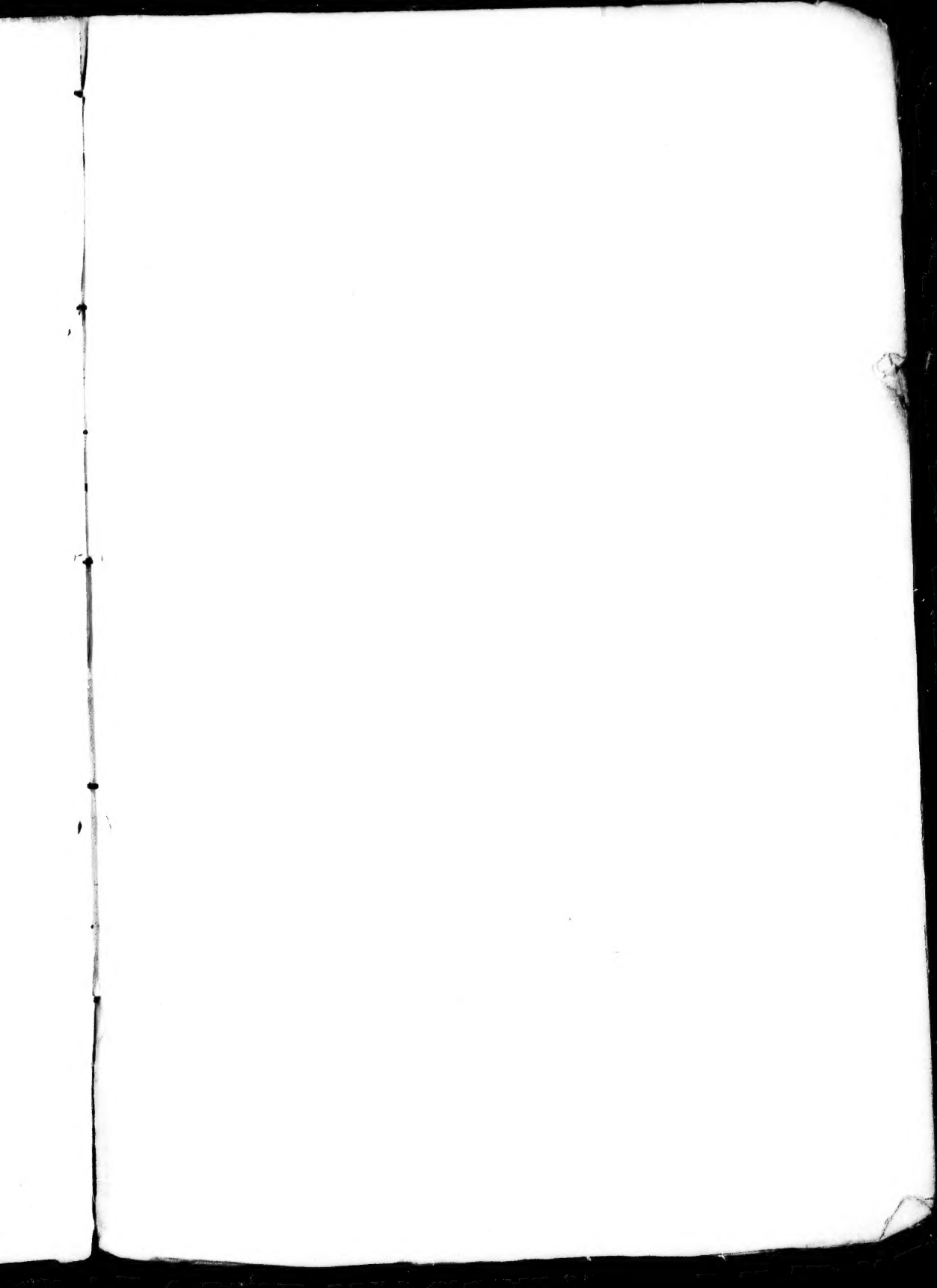
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APPENDIX.

INDIAN LANGUAGES OF AMERICA.* The aboriginal languages of the continent of America exhibit various phenomena, a knowledge of which will be found indispensable to a just theory of speech. It is true, that we have long had our systems of universal grammar, or, in other words, our theories of language, as deduced from the small number of European and Asiatic tongues, which have been hitherto studied by the learned; but from the rapid advances made, during our own age, in comparative philology, particularly by means of the unwritten dialects of barbarous nations, there is reason to believe that some important modifications are yet to be made in our theories. Of the various unwritten languages, those of the American continent present us with many new and striking facts. We are informed by that distinguished scholar of our country, Mr. Du Ponceau, from whose writings we derive nearly all that is known of the general characteristics of these dialects, that there appears to be "a wonderful organization, which distinguishes the languages of the aborigines of this country from all the other idioms of the known world."† That eminent philologist was the first to discover, and make known to the world, the remarkable character, which pervades, as far as yet known, the aboriginal languages of America, from Greenland to Cape Horn. In the period which has elapsed since the publication of his Report, by the American Philosophical

Society at Philadelphia, in 1819, all the observations which have been made on Indian languages, at that time unknown, have confirmed his theory; or, as he expresses it, his general result of a multitude of facts collected with care. This result has shown, that the astonishing variety of forms of human speech, which exists in the Eastern hemisphere, is not to be found in the Western. Here we find no monosyllabic language, like the Chinese and its cognate idioms; no analytical language, like those of the North of Europe, with their numerous expletive and auxiliary monosyllables; no such contrast is exhibited as that which is so striking to the most superficial observer, between the complication of the forms of the Basque language and the comparative simplicity of its neighbors, the French and Spanish; but a uniform system, with such differences only as constitute varieties in natural objects, seems to pervade them all; and this genus of human languages has been called (by Mr. Du Ponceau) *polysynthetic*, from the numerous combinations of ideas which it presents in the form of words. It is also a fact, says the same learned writer, that the American languages are rich in words, and regular in their forms, and that they do not yield, in those respects, to any other idiom. These facts have attracted the attention of the learned in Europe as well as in this country; but they have not been able entirely to remove the prejudices that have been so long entertained against the languages of savage nations. The pride of civilization is reluctant to admit facts like these, because they show how little philosophy and science have to do with the formation of language. A vague idea still prevails, that the idioms of barbarous tribes must be greatly inferior to those of civilized na-

* The subject of this article is so interesting, in regard to general and comparative philology, and so little is generally known respecting it, that it has been thought proper to allow it a space more than proportionate to the usual length of philological articles in this work.

† Report of the historical and literary committee to the American Philosophical Society at Philadelphia, drawn up by Mr. Du Ponceau, 1819.

tions, and reasons are industriously sought for, not only to prove that inferiority in point of cultivation, which would readily be admitted, but also to show that their organization is comparatively imperfect. Thus a learned member of the Berlin academy of sciences—baron William von Humboldt—in an ingenious and profound Dissertation on the Forms of Languages (*Ueber das Entstehen der grammatischen Formen und ihren Einfluss auf die Ideen-Entwicklung*, Berlin, 1822), while he admits that those of the American Indians are rich, methodical and artificial in their structure, yet would not allow them to possess what he there called genuine grammatical forms (*richte formen*), because, says he, their words are not inflected, like those of the Greek, Latin and Sanscrit, but are formed by a different process, which he calls *agglutination*; and, on that supposition, he assigned to them an inferior rank in the scale of languages, considered in the point of view of their capacity to aid the developement of ideas. We have understood, however, that this very learned writer has, upon further examination, yielded, in a great degree, if not entirely, to the opinions of Mr. Du Ponceau. He certainly must have found, in the Delaware Grammar of Mr. Zeisberger, since translated and published by the Philosophical Society, under the editorial care of Mr. Du Ponceau, those inflected forms which he justly admires, and that the process, which he is pleased to call *agglutination*, is not the only one which our Indians employ in the combination of their ideas and the formation of their words. This peculiar process of compounding words, as Mr. Du Ponceau observes, in his preface to Zeisberger's Delaware Grammar, is undoubtedly the most curious thing to be found in the Indian languages. It was first observed by Egede, in his account of Greenland; and Mr. Heckewelder explains it at large, in the 18th letter of his Correspondence with Mr. Du Ponceau (*Transactions of the Historical and Literary Committee of the American Philosophical Society*). By this means, says governor Colden, speaking of the Iroquois, these nations can increase the number of their words to any extent. None of the languages of the old world, that we know of, appear to possess this prerogative; a multitude of ideas are combined together by a process, which may be termed *agglutination*, if the term be found agreeable, but which, whatever name it may receive, is not the less a subject of real wonder to the inquiring phi-

lologist. One example, from the Delaware language, will convey a clear idea of this process of compounding; "and I have chosen," says Mr. Du Ponceau, "this word for the sake of its euphony, to which even the most delicate Italian ear will not object. When a Delaware woman is playing with a little dog or cat, or some other young animal, she will often say to it, *Kuligatschis*, which I would translate into English—*Give me your pretty little paw*, or, *What a pretty little paw you have!* This word is compounded thus: *k* is the inseparable pronoun of the second person, and may be rendered *thou* or *thy*, according to the context; *uli* (pronounced *oolee*) is part of the word *wuli*, which signifies *hand-some* or *pretty*; it has also other meanings, which need not be here specified; *gat* is part of the word *wichgat*, which signifies a *leg*, or *paw*; *schis* (pronounced *sheess*) is a diminutive termination, and conveys the idea of *littleness*: thus, in one word, the Indian woman says, *thy pretty little paw!* and, according to the gesture which she makes, either calls upon it to present its foot, or simply expresses her fondling admiration. In the same manner, *pilape* (a youth) is formed from *pilsit* (chaste, innocent,) and *lenape* (a man). It is difficult to find a more elegant combination of ideas, in a single word, of any existing idiom. I do not know of any language, out of this part of the world, in which words are compounded in this manner. The process consists in putting together portions of different words, so as to awaken, at the same time, in the mind of the hearer, the various ideas which they separately express. But this is not the only manner in which the American Indians combine their ideas into words. They have also many of the forms of the languages which we so much admire—the Latin, Greek, Sanscrit, Slavonic, &c.—mixed with others peculiarly their own. Indeed, the multitude of ideas, which in their languages are combined with their verbs, has justly attracted the attention of the learned in all parts of the world. It is not their transitive conjugations, expressing, at the same time, the idea of the person acting and that acted upon, that have excited so much astonishment. These are found also, though not with the same rich variety of forms, in the Hebrew and other Oriental languages. But, when two verbs, with intermediate ideas, are combined together into one, as in the Delaware *n'schingiwipoma* (I do not like to eat with him), which the abbé Molina also declares to exist in the idiom of Chile—*iduanetoclavin* (I do not

wish to eat with him)—there is sufficient cause to wonder, particularly when we compare the complication of these languages with the simplicity of the Chinese and its kindred dialects in the ancient world. Whence can have arisen such a marked diversity in the forms of human speech? Nor is it only with the verbs that accessory ideas are so curiously combined in the Indian languages; it is so likewise with the other parts of speech. Take the adverb, for instance. The abstract idea of time is frequently annexed to it. Thus, if the Delawares mean to say—*if you do not return*—they will express it by *mattatsch gluppiueque*, which may be thus construed: *matta* is the negative adverb *no*; *tsh* (or *tsh*) is the sign of the future, with which the adverb is inflected; *gluppiueque* is the second person plural, present tense, subjunctive mood, of the verb *gluppiechton*, to turn about, or return. In this manner, every idea meant to be conveyed by this sentence, is clearly understood. The subjunctive mood shows the uncertainty of the action; and the sign of the future tense, coupled with the adverb, points to a time not yet come, when it may or may not take place. The Latin phrase *nisi veneris* expresses all these meanings; but the English *if you do not come*, and the French *si vous ne venez pas*, have by no means the same elegant precision. The idea which, in Delaware and Latin, the subjunctive form directly conveys, is left to be gathered in the English and French, from the words *if* and *si*, and there is nothing else to point out the futurity of the action. And, where the two former languages express every thing with two words, each of the latter requires five, which yet represent a smaller number of ideas." Mr. Du Ponceau, then, justly asks, To which of all these grammatical forms is the epithet *barbarous* to be applied? This very cursory view of the general structure of the Indian languages, exemplified by the Delaware, will at least convince us, that a considerable degree of art and method has presided over their formation. Mr. Du Ponceau has summed up the general results of his laborious and extensive investigations of the American languages, including the whole continent, from Greenland to cape Horn, in three propositions—"1. that the American languages in general are rich in words and in grammatical forms, and that, in their complicated construction, the greatest order, method and regularity prevail; 2. that these complicated forms, which I call *polysynthetic*, appear to exist in all those lan-

guages, from Greenland to cape Horn; 3. that these forms appear to differ essentially from those of the ancient and modern languages of the old hemisphere." In North America, he selected for investigation the three principal mother tongues, namely, the Karalit (or language of Greenland and the Esquimaux), the Delaware, and the Iroquois; in Middle America, the Poconchi (spoken in Guatemala), the Mexican proper, and the Tarascan dialect; in South America, the Caribbee and Araucanian languages. For the purpose of obtaining general results like those above stated, it was not necessary or useful, in the first instance, to go into minute details, nor to confound the reader by an extensive display of numerous idioms; but to take the widest possible range, so as to adduce examples from quarters the most remote from each other. In this manner, we can take a commanding position, assume our general rule, and call for exceptions. These and other results, when first announced, appeared so extraordinary in the languages of "savages," that superficial theorists, who relied upon their own visionary speculations, and mere practical men, who trusted implicitly to the loose information of illiterate Indian interpreters, boldly and arrogantly called in question the correctness of them. The learned author and his venerable friend, the reverend Mr. Heckewelder, who first drew the public attention to this subject, were most unceremoniously treated, the former as an enthusiast, whose feelings had outrun his judgment, and the latter, as at best an innocent ignoramus, and very near, if not quite, a downright impostor, in regard to a language which he had studied 40 years. Mr. Du Ponceau, like a real philosopher, a lover of true knowledge, repelled the unworthy insinuations by an appeal to facts, with a forbearance and dignity, and, we may add, a knowledge of his subject, which must have been felt by his adversaries as the severest of reproofs. The learned author, denying that he was an enthusiastic or exclusive admirer of the Indian languages, founded his arguments, in reply, upon incontrovertible facts, stated by missionaries and other writers of our own time; but, if he had thought it worth the pains, he was well aware, that proofs of the same kind might have been found in very ancient writers, whom even his adversaries would not have suspected of enthusiasm in philology; and these proofs ought to have been well known to those adversaries, and ought, in candid minds, to have repressed

the undeserved insinuations to which we allude. We shall give an example or two from the earlier writers. The extraordinary capacity of compounding words, which is so remarkable in the Indian languages, was remarked upon so long ago as the time of the celebrated New England missionary, called *apostle Eliot*; who, in his Grammar of the Massachusetts Indian Language (first published at Cambridge, New England, in 1666, and republished at Boston, in 1822), thus speaks of it: "This language doth greatly delight in compounding of words for abbreviation, to speak much in few words, though they be sometimes long, which is chiefly caused by the many syllables which the grammar rule requires, and suppletive syllables, which are of no signification, and curious care of euphonia." Again; speaking of that very remarkable feature of these languages, the want of the verb *to be*, Eliot says: "We have no complete distinct word for the verb substantive, as the learned languages and our English tongue have, but it is under a regular composition, whereby many words are made verb substantive;" of which he gives an example, corresponding to the modes of formation existing in these languages at the present day: "The first sort of verb substantives is made by adding any of these terminations to the word—*yeuoo*, *ooo*, *ooo* (i. e., *yeu-oo*, *a-oo*, *o-oo*)—with due euphonia; and this is so, be the word a noun, as *wosketomp-o-oo* (he is a man), or adnoun, as *wompiyeu-oo* (it is white), or be the word an adverb, or the like." As to the copiousness of these languages, Mr. Du Ponteau observes, that it has been said, and will be said again, "that savages, having but few ideas, can want but few words, and therefore that their languages must necessarily be poor;" to which opinion he replies by this appeal: "Whether savages have or have not many ideas, it is not my province to determine: all I can say is, that, if it is true, that their ideas are few, it is not less certain that they have many words to express them. I might even say, that they have an innumerable quantity of words; for, as Colden justly observes, they have the power of compounding them without end." As a further proof, he adds the fact, that Mr. Zeisberger's dictionary of one of the Iroquois languages—the Onondago (in German and Indian)—consists of seven quarto manuscript volumes, equal to 1775 full pages of writing, consisting of German words and phrases, with their translation into Indian; upon which he justly remarks,

"that there are not many dictionaries of this size; and, if this is filled, as there is no reason to doubt, with genuine Iroquois, it is in vain to speak of the poverty of that language." We add one more testimony, of an ancient date, respecting the North American dialects. It is that of the celebrated Roger Williams, who was distinguished for his knowledge of the Indian languages. So long ago as 1648, he published his valuable little work (reprinted by the Rhode Island Historical Society, 1827) called "A Key into the Language of America," that is, of New England; and, in describing his work, he says, "The English for every Indian word or phrase stands in a straight line directly against the Indian; yet sometimes there are two words for the same thing, for their language is exceeding copious, and they have five or six words sometimes for one thing." The same copiousness is found to exist in the languages of Middle America, as was made known to the European world, long ago, by Clavigero, in his History of Mexico; and also in the languages of the southern part of our continent, as will be found in the valuable History of Chile, by the abbé Molina. We must content ourselves with barely referring to these works on the present occasion, as our principal object is the languages of North America; but, in regard to those of Middle and South America, the reader will find, in the works here cited, and in some others, a thorough refutation of the strange opinions of speculative writers, who have presumptuously passed judgment upon a subject, before they had the means of becoming acquainted with it, and decried what they could not comprehend. We are not yet possessed of sufficient data for determining how many principal stocks, or families of languages, there are in North America. Mr. Jefferson, in his Notes on Virginia, upon information which is admitted to be very imperfect, has hazarded an opinion, that they are very numerous; and then he proceeds, from this assumed state of facts, to draw an inference in contradiction of the received opinion of the Christian world as to the age of the earth. His reasoning, which has been too hastily adopted into some popular works in general use, is as follows: "But, imperfect as is our knowledge of the tongues spoken in America, it suffices to discover the following remarkable fact. Arranging them under the radical ones to which they may be palpably traced, and doing the same

by those of the red men of Asia, there will be found, probably, 20 in America for one in Asia of those *radical languages*, so called; because, if they were ever the same, they have lost all resemblance to one another. A separation into dialects may be the work of a few ages only; but for two dialects to recede from one another till they have lost all vestiges of their common origin, must require an immense course of time, perhaps not less than many people give to the age of the earth. A greater number of those radical changes of language having taken place among the red men of America, proves them of greater antiquity than those of Asia." This celebrated writer, however, was in a great error as to what he assumes to be a "remarkable fact." The "radical" languages of this continent, instead of being so numerous as he supposes, will be found, so far as we may judge from the actual, not assumed, facts of which we are now possessed, to be very few in number. The various dialects of North America, for example, eastward of the course of the river Mississippi, appear to be all reducible to three, or, at most, four principal stocks, namely—1. the Karalit, or language of Greenland and the Esquimaux; 2. the Iroquois; 3. the Lenape, or Delaware; and 4. the Floridian stock. With the Esquimaux begin those comprehensive grammatical forms, which characterize the American languages, and form a striking contrast with those of the opposite European shores, in Iceland, Denmark, Sweden, and other countries, indicating strongly, that the population of America did not originally proceed from that part of the old continent. The Iroquois dialects are spoken by the Six Nations, the Wyandots or Hurons, and other tribes towards the north. The Lenape, or Delaware stock, is the most widely extended of any of the languages spoken eastward of the Mississippi. It is found, in different dialects, through the extensive regions of Canada, from the coast of Labrador to the mouth of Albany river, which falls into Hudson's bay, and from thence to the Lake of the Woods; and it appears to be the language of all the people of that country, except the Iroquois, who are by far the least numerous. Out of Canada, few of the Iroquois are found. All the rest of the Indians, who now inhabit this country, to the Mississippi, speak dialects of the Lenape stock. When the Europeans arrived here, these Indians were in possession of all the sea-

coast from Nova Scotia to Virginia. Hence, as we are told, they were called *Wapanachki*, or *Abenakis* (men of the East), and, by La Hontan, and some other writers, *Algonkians*. In the interior of this range of the sea-coast, also, we find dialects of the Lenape. The Floridian stock, as its name indicates, comprehends the languages spoken on the southern frontier of the U. States. Of all these languages, the Delaware, in the north, and the Cherokee, in the south (the latter being at present classed under the Floridian stock), are the best known to us—the former, by means of Mr. Du Ponceau's correspondence with Mr. Heckewelder, and by his edition of Mr. Zeisberger's Delaware Grammar; and the latter, by means of the missionary establishment in the Cherokee country, as well as from the newspaper printed by the natives themselves, who have made greater advances in civilization than any other Indian nation of the north. We shall accordingly illustrate the general subject of this article by examples from these languages, which, being of two entirely different stocks, will give as much information on this subject as the general reader will desire, and as will be consistent with the plan of our work. We shall follow the order of our own grammars. 1. The *Article*. In Eliot's ancient Grammar of the Massachusetts dialect, and in Zeisberger's Grammar of the Delaware, before cited, no mention is made of the article as a part of speech; but Mr. Du Ponceau's investigations led him to the conclusion that they possessed one, as he particularly stated, in his notes on the new edition of Eliot's Grammar; and this was confirmed by Mr. Heckewelder, whose letter on the subject is there published. The article, which is *mo*, or *m'*, is used for the English *a* and *the*; but it is not frequently employed, because the words are sufficiently understood without it. In the Cherokee, we do not find that any distinct word is used for our *a* and *the*; but, where required, they use a word equivalent to the numeral *one*, and the demonstrative pronouns *this*, *that*, agreeably to the original use and nature of the words which we now call *articles*.—2. *Nouns*.—(a) *Cases*. The Indians have no declensions, generally speaking; that is, the nouns are not declined by inflections, as in Latin and Greek. In the Delaware, however, according to Mr. Zeisberger, in two cases, the vocative and ablative (which last Mr. Du Ponceau calls the *local case*), there is an inflection. The

nominative case is simply the name of the thing, as in English; *lenno* (man), *sipu* (river).* The genitive is expressed by placing the noun so employed immediately before that which is used in the nominative, and sometimes by prefixing the inseparable pronoun of the third person, *w*; as we say in English, *John his book* (to be explained under the head of *Pronouns*), for *John's book*; *Getannitowit quisall* (God's son); *Nihillalquonk wtanglowagan* (the Lord's death), in which last example, *anglowagan* signifies *death*, *w* is the inseparable pronoun *his*, and the *t* is inserted for the sake of euphony. The dative case is expressed by inflections in the verbs, and by prefixes and suffixes, as will be explained hereafter; as, *nemilan* (I give [to] him); *milup* (he gave [to] him); *ndellup* (I said [to] him). The accusative is likewise expressed in a similar manner; *ndahoolala* (I love him); *Getannittowit n'quitayala* (I fear God); literally, God I fear him. The vocative is expressed (in the Delaware) by the termination *an*, and by *enk*, when coupled with the pronoun *our*; as, *Nihillalan* (O Lord); *wetochemel-lenk* (O, our father);—the ablative or local case, by the suffixes *ink* and *unk*, and expresses *in*, *in the*, *on*, *out of*; as, *utenink n'da* (I am going to, or into, town); *ulenink noom* (I am coming from, or out of, town); *wachtschunk noom* (I come from the hill); *ochunk* (at his father's).—(b) *Numbers*. The singular, in general, has no particular inflections to distinguish it from the plural, except in the third person, where it ends in *l*, but most commonly in *wall* (in the Delaware). The plural is variously inflected; there is a singular number combined with the plural, as in *our father*, *my fathers*, and also a double plural, as in *our fathers*. Substantives are generally combined with the inseparable possessive pronoun, which, in the singular, is *n* for the first person, *k* for the second, and *w* or *o* for the third. Example: singular, *nooch* (my father); singular with plural, *noochena* (our father); double plural, *noochenana* (our fathers). The duplication of a syllable, as *nana* in the first person, *wawa* in the second, and *wawawall* in the third, indicates the double plural. So in the second person, *kooch* (thy father); *koochuwaa* (your father); *koochevawaa* (your fathers), &c. In speaking of deceased persons, the plural form *naninga* is used, as *noचना* (our father); *nochenananga* (our

deceased fathers). But the subject of the numbers of nouns requires a further remark to explain a striking feature in these languages. Some of them, as the Guaranes, in South America, have only a singular number, and are destitute of a distinct form for the plural, to express which they use either the word *hetà* (many), or the numerals themselves. On the other hand, some, as, for example, the Cherokee, have not only the singular and plural, but a dual also, like the Greek and other languages of the Eastern continent; while a third class, as the one last mentioned, have not only the singular, dual and common unlimited, or indefinite plural of the European languages, but also an additional plural, which some writers have denominated the *exclusive* plural, some the *particular*, and some the *limited* plural. We shall illustrate this by some examples. In the Delaware, our plural *we* is expressed by *niluna* and *kiluna*; and, in verbs, the initial *n* or *k* prefixed denotes them respectively; as, *k'pendameneen* means, generally, *we have heard*, or *we all have heard*, without intending to allude to a particular number of persons; but *n'pendameneen* (the *n* from *n-iluna*) means *we*, in particular (we who constitute our family, nation, select company, &c.); but when no discrimination is intended, the form *kiluna*, or its abbreviation *k'*, is used; as *k'iluna e-lenape-wit* (we the Indians), meaning *all* Indians. We shall have occasion to recur to this subject in our remarks on the verbs.—(c) *Genders*. There are no inflections to denote the masculine, feminine, or neuter genders; but by a very curious and abstract classification, nouns are ranked under two very general classes, *animate* and *inanimate*. To the former belong animals, trees, and all plants of a large growth, while annual plants and grasses belong to the latter class. The masculine and feminine, when it becomes necessary, are distinguished, generally, by words equivalent to *male* and *female*, or *he* and *she*, in English.—(d) *Diminutives*. In the Delaware, these are formed by the suffix *tit* in the class of animate nouns, but by *es* in the inanimate: *lenno* (a man), *lennotit* (a small man); *wikuam* (a house), *wikwames* (a small house); and, in speaking of a pretty little animal, the termination *is* or *shis* is used; *mamalis* (a fawn, or little deer); *kuligatshis* (thy pretty little paw), which last example we have before employed to illustrate the mode of compounding words.—3. *Adjectives*. There are not many of these; for those words

* The reader will, in all these examples, give the vowels the foreign sounds: thus *lenno* is to be pronounced *l'ennee*; *sipu*, *seepoo*, &c. The *ch* is guttural, as in German.

which, in English, are adjectives, are, in these languages, verbs; and, although not inflected through all the persons, yet they have tenses; and it is, doubtless, in this qualified sense that doctor Edwards is to be understood, when he says, of one of the Delaware dialects, "The Mohegans have no adjectives in all their language, unless we reckon numerals, and such words as *all, many, &c.*, adjectives." We have noticed this remark of Edwards, because it has often been quoted in European publications, and erroneous inferences have been drawn from it respecting the philosophy of language. The same remarks may be applied to the Cherokee language. Degrees of comparison are generally, but not universally, expressed by some word equivalent to *more* or *most*. Numerals may also be classed among adjectives. Few Indians are accustomed to calculate to any great extent; but their languages afford the means of so doing, as well as ours, and since the intercourse of Europeans with them, they have got more into the habit.—4. *Pronouns*.—(a) *Personal Pronouns* are *Separable* or *Inseparable*, but are more frequently used in the latter form, examples of which are above given, under the head of the *Nouns*. When two pronouns are employed in verbs, the last, or the pronoun governed, is expressed (in Delaware) by an inflection, as will be seen under the head of *Conjugations of the Verbs*. The personal pronoun, moreover, combines itself with other parts of speech, as, with the conjunction *also*; *nepe* (I also); *kepe* (thou also), &c. One further peculiarity in the separable pronouns deserves notice. In conformity, as it should seem, with the general classification of Indian words into *animate* and *inanimate*, the personal pronoun has only two *modes*, as they may be called, the one applicable to the animate, and the other to the inanimate class; thus the separable pronoun of the third person, *nekama*, answers both to *he* and *she* in English. If we wish to distinguish between the sexes, we must add to it the word *man* or *woman*; thus, in Delaware, *nekama lenno* means *he*, or *this man*, and *nekama ochqueu* means *she*, or *this woman*.—(b) *Demonstrative and Relative Pronouns*. The modes of expressing these by various forms and combinations are numerous. Doctor Edwards, it is true, says the Mohegan dialect has no relative corresponding to our *who* and *which*; but Eliot, in the Massachusetts language, and Zeisberger, in the Delaware, give this relative as a distinct, independent part of speech.—

5. *Verbs*. The Indian languages exhibit almost an endless variety in their verbs. Every part of speech may be compounded with the verb in various ways. Its fundamental idea, as Mr. Du Ponceau observes, in his notes to Eliot's Grammar, is that of existence, *I am, sum*. This abstract sentiment receives shape and body from its combination with the various modifications of being, by action, passion and situation, or manner of existing; *I am loving, loved, sleeping, awake, sorry, sick*, which the Latin tongue more synthetically expresses by one word, *amo, amor, dormio, vigilo, contristo, aegroto*. Next come the accessory circumstances of person, number, time, and the relations of its periods to each other; *I am, we are, I was, I shall be, I had been, I shall have been*. Here the Latin again combines these various ideas in one word with the former ones; *sum, es, sumus, eram, ero, fueram, fuero*. Sometimes it goes further, and combines the negative idea in the same locution, as in *nolo*. This, however, happens but rarely; and here seem to end the verbal powers of this idiom. Not so with those of the Indian nations. While the Latin combines but few adjectives under its verbal forms, the Indians subject this whole class of words to the same process, and every possible mode of existence becomes the subject of a verb. The gender or genus—not, as with us, a mere division of the human species by their sex, but of the whole creation, by the obvious distinction of animate and inanimate—enters also into the composition of this part of speech, and the object of the active or transitive verb is combined with it by means of those forms which the Spanish-Mexican grammarians call *transitions*, by which one single word designates the person who acts, and that which is acted upon. The substantive is incorporated with the verb in a similar manner; thus, in the Delaware, *n'matshi* (I am going to the house); *nihilla pewi* (I am my own master, I am free); *tpisquihilleu* (the time approaches [*properat hora*]). The adverb likewise: *nachpiki* (I am so naturally); *nipahwi* (to travel by night [*noctanter*]); *pachsenummen* (to divide [*something*] equally), &c. What shall we say, then, of the reflected, compulsive, meditative, communicative, reverential, frequentative, and other circumstantial verbs, which are to be found in the idioms of New Spain and other American Indian languages? The mind is lost in the contemplation of the multitude of ideas thus expressed at once, by means of

a single word, varied through moods, tenses, persons, affirmation, negation, transitions, &c., by regular forms and cadences, in which the strictest analogy is preserved.—(a) *Substantive Verb*. It has been already observed, that the Indian languages are generally destitute of the verb *to be*. In the Delaware, according to Zeisberger's Grammar, the verbs *to have* and *to be* do not exist, either as auxiliaries, or in the abstract substantive sense, which they present to an European mind. The verb *to have* always conveys the idea of *possession*, and *to be*, that of a *particular situation* of the body or mind; and they may each be combined, like other verbs, with other accessory ideas. Thus the verb *to have*, or *possess*, is combined with the substantive or thing possessed, as follows: *n'damochol** (I have a canoe); *no-wikin* (I have a house). The idea conveyed by the substantive verb *to be*, is expressed by various combinations with other parts of speech; as, *ni n'damochol* (it is my canoe). It is also combined with the relative pronoun *aween* (who); thus, *evenikia* (who I am), *evenikit* (who he is), &c.—(b) *Animate and Inanimate Verbs*. We have already alluded to this distinction of the verbs; but this requires illustration by examples. The two verbal forms, *nolhatton* and *nolhalla*, in the Delaware, both mean *I possess*; but the former can only be used in speaking of the possession of things inanimate, and the latter of living creatures; as, *nolhatton achquiwannissal* (I have or possess blankets); *cheeli kæcu n'nolhattowei* (many things I am possessed of; or, I possess many things); *wak neche-naunges nolhallau* (and I possess a horse). The letter *u*, at the end of the verb *nolhallau*, conveys the idea of the pronoun *him*; so that it is the same as if we said, *and a horse I possess him*. Again, in the verb *to see*, the same distinction is made; as, *lenno newau* (I see a man); *tsholens newau* (I see a bird); but, in the case of an inanimate object, they say, for example, *wikwam nemen* (I see a house); *amochol nemen* (I see a canoe), &c. It is the same with other verbs, such, for example, as we call *neuters*: thus they say, *icka shingiesh-in n'dallemou* (there lies my beast); but, on the other hand, *icka shingiesh-en n'tamahican* (yonder lies my hatchet or tomahawk). The *i* or *e*, in the last syllable of the verb, as here used in the third

person, constitutes the difference which indicates, that the thing spoken of has or has not life.—(c) *Adjective Verbs*. This name is given by Mr. Zeisberger to a description of words, respecting whose proper classification, he had much doubt. On the one hand, he found that there were in the Delaware language, pure adjectives, which receive different forms when employed in the verbal sense; such as *wulit*, *wulik*, *wulisso* (good, handsome, pretty); *wulilissu* (he, she or it, is good, pretty or handsome), and several others. But these are not very numerous. A great number of them are impersonal verbs, in the third person singular of the present tense; while others are conjugated through various persons, moods and tenses. He decided, at last, to include them all in a list, which Mr. Du Ponceau has called *adjective verbs*, in analogy with the name of another class, denominated *adverbial verbs*, which are formed by, or derived from adverbs. Examples: *gunew*, long (it is); *gunewp*, it was long; *mach-keu*, red (it is); *machkeep*, it was red, &c.—(d) *Adverbial verbs*. These are formed from adverbs; as, from *shingi* (unwillingly), they form the verb *shingilendam* (to dislike, to be against the will or inclination); from *shacki* (so far, so long) is formed *shackoochen* (to go so far off and no farther).—(e) *Irregular Verbs*. These are chiefly of the class which we call *impersonal*; but they do not all belong to it. Of those which are called *irregular*, in the ancient and modern languages of Europe, that is, verbs whose different tenses and moods appear to have sprung from different roots—as in Latin, *sum*, *eram*, *fui*; in French, *aller*, *je vais*, *j'irai*; and in English, *I go*, *I went*—there are no examples in Zeisberger's Grammar of the Delaware, and probably there are none in that language. Mr. Heckewelder, after giving an example of a Delaware verb, adds this remark: "In this manner, verbs are conjugated through all their moods and tenses, and through all their negative, causative, and various other forms, with fewer irregularities than any other language that I know of." The same regularity exists in the languages of South America. Molina says of that of Chile, "What is truly surprising in this language, is, that it contains no irregular noun or verb. Every thing in it may be said to be regulated with a geometrical precision, and displays much art with great simplicity, and a connexion of well ordered and unvarying grammatical rules, which always make the subsequent so much depend upon the antecedent, that

* The apostrophe in the word *n'damochol* indicates a *shewa* or mute vowel. Eliot, in his Massachusetts Grammar, denotes it by the English short *u*: *nittappin* for *ndappin*. (Du Ponceau.)

the theory of the language is easy, and may be learned in a few days." This fact, as Mr. Du Ponceau justly observes, is worthy of attention. Mr. Zeisberger, in his list of irregular verbs, gives one example, *aski* (must), which has neither persons nor tenses, used thus: *aski n'witshe-ma* (I must help him); *aski nayunap* (I was forced to carry him), &c.—(f) *Specific or concrete Character of the Indian Verbs.* It is a remark of Mr. Heckewelder, that the Indians are more in the habit of using particular or specific, than generic terms. Their verbs, accordingly, partake of this character, and have numerous forms to express the particular or specific thing, which is the object of the action denoted by the verb. Thus, in the Delaware, *n'mitzi* (I eat), in a general sense; *n'mamitzi* (I am in the act of eating at this moment); the one is used in the indefinite, and the other in the definite sense; and a good speaker will never employ the one for the other. Again; *n'mitzihump* (I have eaten), *metshi n'gischit mitzi* (I am come from eating), *n'dappi mitzi* (I am returned from eating). These three expressions are all past tenses of the verb *I eat*, and mean *I have eaten*; but a person just risen from table will not say, *n'dappi mitzi*; this can only be used after leaving the place where he has been eating, in answer to a person who asks him where he comes from. The word *n'dappi* is connected with the verb *apatshin* (to return). And here, in passing, another distinction is to be noticed; if the place from which the person comes is near, he says, *n'dappi*; but if distant, *n'dappa*. A more full illustration of this peculiarity of Indian words, was given some years ago by an example from the Cherokee language, published in the Massachusetts Historical Collections, vol. x. p. 121, of the second series, which we here extract. In that language, says one of the missionaries (the reverend Mr. Buthrick), thirteen different verbs are used to express the action of washing; thus (pronouncing the words as in English)—

<i>Kitüwo</i> ,	I am washing myself, as in a river.
<i>Kitstüä</i> ,	" my head.
<i>Tststüä</i> ,	" another person's head.
<i>Kiküsquo</i> ,	" my face.
<i>Tstkusquo</i> ,	" another's face.
<i>Taküsüä</i> ,	" my hands.
<i>Tutseyäsula</i> ,	" another's hands.
<i>Takösüä</i> ,	" my feet.
<i>Tutseyäsula</i> ,	" another's feet.
<i>Taküngkälä</i> ,	" my clothes.
<i>Tutseyüngkälä</i> ,	" another's clothes.

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<i>Täküttyä</i> ,	I am washing dishes, etc.
<i>Tseyüwä</i> ,	" a child.
<i>Köweldä</i> ,	" meat.

This difference of words prevents the necessity of mentioning the object washed. So it is with the verbs *love*, *take*, *have*, *leave*, *die*, *weigh*, &c. The same thing is found in the languages of South and Middle America. Gilij informs us, that "to express *I wash my face*, requires a different word from that which would express washing *my feet*, *my hands*, &c.; and the old age of a man, woman, and of a garment, the heat of the body, of a fire, of the sun and of the climate, have each a particular word. Again; in our language, and in many others (European), there is but one word, *mangiare*, for *to eat*; but in the Tamanacan, there are several, according to the thing eaten; *jacuru* is, to eat bread, or the cassava; *jemeru* (to eat fruit, honey); *janeru* (to eat meat)," &c. We add an example from the Delaware, which is suggested by the above remark of Gilij, on the word *old*. This word, as Mr. Heckewelder observes, is used by us in the most general sense; we say, an *old man*, *old horse*, *old house*, *old basket*, &c. The Indians, on the contrary, vary their expressions, when speaking of a thing that has life, and of one that has not; for the latter, instead of the word *old*, they use terms which convey the idea, that the thing has lasted long, that it has been used, worn out, &c. Examples: *kikecy* (old, advanced in years), applied to things animate; *chowicy* or *chowicyey* (old by use, wearing), &c.; *kikecyileno* (an old man, advanced in years); *kikechum* (an old one, of the brute kind); *chowigawan* (an old house), from *wikwan* or *wigwan*; *chowaxer* (old shoes), from *mazen* (occasions or shoes); they say also, *pigihilleu* (torn by long use or wearing); *logihilleu* (fallen to pieces), &c. The same remarks may be made on the word *young*; for instance, their general term for the *young*, the immediate offspring, is *mitshan*; *w'nitschanall* (his or her young or offspring, that have been born alive and suckled), and this applies to man, and beasts of the genus *mammalia*; but when they speak of the feathered kind, or when the young is produced from the egg by hatching, they say *aninshihilleu*, plural *aninshihilleisak*, barely implying that the animals are *young feathered creatures*. We return to the verbs.—(g) *The positive, negative, reciprocal and other Forms of the Verbs.* All the verbs in these languages may be conjugated throughout, in the positive or affirm-

ative, and the negative forms; as, in the Delaware, *n'dappi* (I am there), *matta n'dappi* (I am not there); and, in an example given by Mr. Zeisberger, we have a curious instance of the care taken to preserve precision in some cases: on the verb *nihillapewi* (I am free), he observes, that as this verb has the syllable *wi*, which, in general, indicates a negative form, its negative has *wiwi*. In the Massachusetts language, the negative form was made by interposing *oo* or *u* in the affirmative; as, *noowadchanumun* (I keep it), a tool, garment, &c.; negative, *noowadchanum-oo-un* (I keep it not); *noowaantam* (I am wise); *noowaantam-ooh* (I am not wise). The reciprocal form, in the Delaware, may be thus exemplified: Infinitive mood, *ahoalan* (to love); *n'dahoala* (I love him); reciprocal, infinitive, *ahoaltin* (to love one another); *n'dahoaltineen* (we love one another); and, negatively, *matta n'dahoaltinwuneen* (we do not love one another), &c. Reflected form, *n'dahowala n'hakey* (I love myself); *k'dahowala k'hakey* (thou lovest thyself), &c. Relative form, *elowe-ya* (as or what I say), from *n'dellove* (I say). Social form, *witeen* or *wideen* (to go with), from *n'da* or *n'ta* (I go). Causative form, *pommauchsoheen* (to make to live), from *pommauchsin* (to live); *nihillapucheen* (to make free), from *nihillapewin* (to be free). Continuous or habitual form, *n'waulamallsi* (I am always well or happy), from *midamallsi* (I am well or happy). Adverbial form, *epia* (where I am), from *n'dappin* (I am there); infinitive, *achpin* (to be there). To these we add one other

form, which, in the Massachusetts language, Eliot called the *instead form*, or *form advocate*; as, *koowadchanumwanshun* (I keep it for thee, I act in thy stead), from *koowadchansh* (I keep thee). He adds, that this form is of great use in theology, to express what Christ hath done for us; as, *n'rippooowonuk* (he died for me); *k'nup-pooowonuk* (he died for thee), &c.—(i) *Personal Forms or Transitions* are, in fact, the manner of conjugating and declining all the verbs of each of the preceding classes. The remarkable method of effecting this has been already alluded to; but it requires a further development, in order to make it plain and intelligible to those who are accustomed merely to the structure of the European languages. Mr. Hecke-welder, in his correspondence with Mr. Du Ponceau, explains it, in the Delaware language, in the following manner; which, we may add, is conformable with the views given of it, a century and a half ago, by Eliot, in his Grammar of the Massachusetts dialect: "I do not mean," says Mr. H., "to speak here of the positive, negative, causative, and a variety of other forms, but of those which Mr. Zeisberger calls *personal*, in which the two pronouns, governing and governed, are, by means of affixes, suffixes, terminations and inflexions, included in the same word. Of this I shall give you an instance from the Delaware language. I take the verb *ahoalan* (to love), belonging to the fifth of the eight conjugations, into which Mr. Zeisberger has very properly divided this part of speech:

INDICATIVE, PRESENT, POSITIVE.

Singular.

N'dahoala, I love
K'dahoala, thou lovest
W'dahoala, or } he loves
Ahoaleu, }

Plural.

N'dahoalaneen, we love
K'dahoalohhimo,* ye love
Ahoalewak, they love.

Now for the personal forms, in the same tense :

First Personal Form.†

I, Singular.

K'dahoatell, I love thee
N'da.oala, I love him or her

Plural.

K'dahoalohhimo, I love you
N'dahoalawak, I love them.

Second Personal Form.

THOU, Singular.

K'dahoali, thou lovest me
K'dahoala, thou lovest him or her

Plural.

K'dahoalineen, thou lovest us
K'dahoalawak, thou lovest them.

* The reader should be apprized, that, in these and other examples from the Delaware, the double consonants are used only to indicate that the preceding vowel is short, as in the German *immer*; and that the consonant is not to be articulated twice.

† Mr. Du Ponceau, following the Spanish-American grammarians, calls these personal forms *transitions*. Eliot called them the *suffix forms*, in contradistinction to the *simple forms*, in which the act related to *inanimate* objects.

HE or SHE. *Singular.*
 N'dahoaluk, he loves me
 K'dahoaluk, he loves thee
 W'dahoalawall, he loves him

WE. *Singular.*
 K'dahoalenneen, we love thee
 N'dahoalawuna, we love him

YE. *Singular.*
 K'dahoalihhimo, ye love me
 K'dahoalanewo, ye love him

THEY. *Singular.*
 N'dahoalgenewo, they love me
 K'dahoalgenewo, they love thee
 W'dahoalanewo, they love him

Third Personal Form.

Plural.
 W'dahoalgunna, he loves us
 W'dahoalguwa, he loves you
 W'dahoalawak, he loves them.

Fourth Personal Form.

Plural.
 K'dahoalohummena, we love you
 N'dahoalowawuna, we love them.

Fifth Personal Form.

Plural.
 K'dahoalihhena, ye love us
 K'dahoalawawak, ye love them.

Sixth Personal Form.

Plural.
 N'dahoalgehhena, they love us
 K'dahoalgehhimo, they love you
 W'dahoalawawak, they love them.

In this manner, verbs are conjugated through all their moods and tenses, and through all their negative, causative, and various other forms, with fewer irregularities than any other language that I know of." We add an example from the Massachusetts language, as given by Eliot, who has used the English verb *to pay*, with the Indian inflections, in order, as he expresses it, that "any may distinguish betwixt what is grammar, and what belongs to the word. And remember (says he), ever to pronounce *pay*, because else you will be ready to read it *pau*. Also remember that *paum* is the radical word, and all the rest is grammar." The Indians, we believe, adopted the word *pay* into their language, as we adopt French and other foreign words into English.

AFFIRMATIVE FORM.**INDICATIVE MOOD.****PRESENT TENSE.**

I.
 Kup-*paum*-ush, I pay thee
 Nup-*paum*, I pay him

THOU.
 Kup-*paum*-eh, thou payest me
 Kup-*paum*, thou payest him

HE.
 Nup-*paum*-uk, he payeth me
 Kup-*paum*-uk, he payeth thee
 Up-*paum*-uh, he payeth him

WE.
 Kup-*paum*-unumun, we pay thee
 Nup-*paum*-oun, we pay him

YE.
 Kup-*paum*-imwoo, ye pay me
 Kup-*paum*-au, ye pay him

THEY.
 Nup-*paum*-ukquog, they pay me
 Kup-*paum*-ukquog, they pay thee
 Up-*paum*-ouh, they pay him

First Singular.

Kup-*paum*-unumwoo, I pay you
 Nup-*paum*-og, I pay them.

Second Singular.

Kup-*paum*-imun, thou payest us
 Kup-*paum*-oog, thou payest them.

Third Singular.

Kup-*paum*-ukqun, he payeth us
 Kup-*paum*-ukou, he payeth you
 Up-*paum*-uh nah, he payeth them.

First Plural.

Kup-*paum*-unumun, we pay you
 Nup-*paum*-ounonog, we pay them.

Second Plural.

Kup-*paum*-imun, ye pay us
 Kup-*paum*-oog, ye pay them.

Third Plural.

Nup-*paum*-ukqunonog, they pay us
 Kup-*paum*-ukoo-oog, they pay you
 Up-*paum*-ouh nah, they pay them.

In consequence of this curious mechanism of the Indian verbs, as doctor Edwards has remarked, in his *Observations on the Language of the Muhhekaneew (Mohegan) Indians*, they cannot say, *John loves Peter*, but must say, *John he-*

loves-him Peter. Hence, when the Indians begin to talk English, they universally express themselves according to this idiom. It is further observable (he adds, in speaking of the Mohegan dialect), that the pronoun, in the accusative case, is sometimes,

in the same instance, expressed by both a prefix and a suffix; as, *kthuwuhunin* (I love thee); the *k* prefixed, and the syllable *in* suffixed, both unite to express, and are both necessary to express, the accusative case *thee*.* Mr. Heckewelder informs us, in explaining this curious structure of the Indian verbs, that the form expressive of the pronoun governed, is sometimes placed at the beginning; as in *k'dahoatell* (I love thee), which is the same as *thee I love*; for *k*, from *ki*, is the sign of the second person: sometimes, however, the governing pronoun is placed first, as in *n'dahoala* (I love him), *n* being the sign of the first person: one of the pronouns, governing or governed, is generally expressed by its proper sign, *n'* for the first person *I*, *k'* for *thou* or *thee*, and *w* for *he* or *him*; the other pronoun is expressed by an inflexion; as in *k'dahoalohumo* (I love you); *k'dahoalineen* (thou lovest us); *k'dahoalawak* (thou lovest them). It will be here perceived, that the governing pronoun is not always in the same relative place with the governed.—(k) *Voices, active and passive.* The Indian verbs have an active and passive form; as, in Delaware, *n'dahoala* (I love), *n'dahoalgussi* (I am loved); in the Massachusetts dialect, *noovadchan* (I keep you), *noovadchanit* (I am kept). From this passive form, says Eliot, verbals are often derived; as, *vadchannit-tuonk* (salvation), &c.—(l) *Conjugations.* The verbs may also be classed under different conjugations, the number of which varies in the different dialects. In the Delaware, Mr. Zeisberger and Mr. Heckewelder made eight conjugations: the first ends in *in*, as *achpin* (to be there, in a particular place); the second, in *a*, as *n'da* (I go); the third, in *elendam*, and indicates a disposition of mind, as *wulelendam* (to be glad); the fourth, in *men*, as *n'pendanen* (I hear); the fifth, in *an*, as *ahoalan* (to love); the sixth, in *e* or *we*, as *n'dellowe* (I say); the seventh, in *in*, as *millin* (to give); it has no simple active or passive voice, and is only conjugated through the personal forms or transitions: the eighth, in *ton*, as *peton* (to bring); it has the simple active, but not the passive form, and has the personal indicative and subjunctive transitions. Their conjugations are as

* The word *kthuwuhunin*, in Mohegan, does not, at first view, appear to have an etymological affinity with the Delaware example above given, *k'dahoatell* (I love thee); but when we recollect, that the change of *l* into *n*, is a common distinction between these two dialects, and that *t* and *d* are constantly interchanged in languages, the affinity between these two words becomes more manifest.

regular as those of any language that we know.—(m) *Tenses.* The writers on Indian grammar have usually made three tenses—present, past, and future; but, as Mr. Heckewelder observes to Mr. Du Ponceau, “You will be much mistaken, if you believe that there are no other modes of expressing actions and passions in the verbal form, as connected with the idea of time.” This will be presently exemplified in some Indian verbs. The *present* and *preterite* require no particular illustration; but the *future* admits of a modification, which, to those who are conversant with the European languages only, is very remarkable. We take Mr. Heckewelder's exemplification, abridged:

INDICATIVE, PRESENT.

Positive Form.

N'dahoaltineen, we love one another
K'dahoaltihimo, you love one another
Ahoaltowak, they love one another.

Negative Form.

Matta n'dahoaltiwuneeen, we do *not* love one another
Matta k'dahoaltiwihhimo, ye do *not* love one another
Matta ahoaltiwak, they do *not* love one another.

It is to be observed, that, in this negative form, *matta* (or *atta*) is an adverb, which signifies *no* or *not*, and is always prefixed; but it is not that alone which indicates the negative sense of the verb. It is also pointed out by *wu* or *wi*, which is interwoven throughout the whole conjugation; the vowel which immediately precedes being sometimes changed for the sake of sound, as from *aholtawak* (they love each other) is formed *ahoaltiwak* (they do not love each other). The reader will now readily understand the remarkable modification of the future tense above spoken of, which is a concordance in tense of the adverb with the verb. The future tense of the above negative example is—

Mattatsh n'dahoaltiwuneeen, we shall or will *not* love each other
Mattatsh k'dahoaltiwihhimo, you shall or will *not* love each other
Mattatsh ahoaltiwak, they shall or will *not* love each other.

Now, the termination *atsh* or *tsh*, in the verbs, indicates the future tense; but, by a peculiarity in these languages, it is sometimes attached to the verb, as in *ktahoaliwitsh* (thou shalt or wilt not love me), and sometimes to the adverb, as in the examples last above given, and to other parts of speech accompanying the verb. So they say, *mattatsh n'dawi*, or *matta n'da-*

wilsh (I shall not go). Mr. Heckewelder observes, that, in deciding which form to use, the ear is the best guide. The same thing is noticed by doctor Edwards, in the Mohegan dialect. In the Massachusetts language, the future was expressed by a word signifying futurity, added to the indicative mood; as *mos*, *pish* (shall or will). In addition to these three tenses, we find, by Mr. Zeisberger's Grammar, that, in the Delaware, the subjunctive mood has only a pluperfect in the active and passive voices, but not otherwise.—(n) *Moods*. These have generally been made conformable to the corresponding divisions in our own language—indicative, imperative, subjunctive, infinitive, with the participial form. In the Delaware, Mr. Zeisberger has also given what he (or his translator) calls the *local-relative* mood; as, indicative, *n'da* (I go); local relative, *eyaya* (where or whither I go). Eliot, in the Massachusetts language, makes five moods—indicative, imperative, optative, subjunctive or suppo-

sitive, and indefinite or infinitive. We conclude the subject of the Indian verb with an example of a conjugation, from the Delaware, by which the preceding observations will be more fully illustrated; adding only the just remark made by Eliot more than a century and a half ago—that “the manner of formation of the nouns and verbs have such a latitude of use, that there needeth little other syntax in the language.” After this example from the Delaware, we shall give some parts of a conjugation from the Cherokee language, which belongs to an entirely different stock, and has some peculiarities still more extraordinary than those already given from other languages. Our limits will not allow us to insert a whole conjugation of the verb, in its various modifications of the inanimate, animate, affirmative, negative and other forms. We shall therefore only give so much as will exhibit the personal forms or transitions, which have been above spoken of.

AHOALAN, *to love*.

PERSONAL FORMS (OR TRANSITIONS)—POSITIVE.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoatell, I love thee
N'dahoala, I love him

K'dahoalohhummo, I love you
N'dahoalawak, I love them.

Preterite.

K'dahoalennep, I loved thee
N'dahoalap, I loved him

K'dahoalohhummoap, I loved you
N'dahoalapannik, I loved them.

Future.

K'dahoalceltsh, I shall or will love thee
N'dahoalachtsh, I shall or will love him

K'dahoalohhummotsh, I shall or will love you
N'dahoalawaktsh, I shall or will love them.

SUBJUNCTIVE MOOD.

Present.

Ahoalanne, if or when I love thee
Ahoalachte, if or when I love him

Ahoaleque, if or when I love you
Ahoalachtite, if or when I love them.

Preterite.

Ahoalannup, if or when I loved thee
Ahoalachtup, if or when I loved him

Ahoalekup, if or when I loved you
Ahoalachtup, if or when I loved them.

Pluperfect.

Ahoalanpanne, if or when I had loved thee
Ahoalachtuppane, if or when I had loved him

Ahoalekpanne, if or when I had loved you
Ahoalatpanne, if or when I had loved them.

Future.

Ahoalanhetsh, if or when I shall or will love thee
Ahoalachtetsh, if or when I shall or will love him

Ahoalequetsh, if or when I shall or will love you
Ahoalachtitetsh, if or when I shall or will love them.

APPENDIX. (INDIAN LANGUAGES.)

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoali, thou lovest me
K'dahoala, thou lovest him

K'dahoalineen, thou lovest us
K'dahoalawak, thou lovest them.

Preterite.

K'dahoalinep, thou didst love me
K'dahoalap, thou didst love him

K'dahoalihhenap, thou didst love us
K'dahoalapannik, thou didst love them.

Future.

K'dahoalish, thou shalt or wilt love me
K'dahoalauchtsh, thou shalt or wilt love him

K'dahoalihhenatsh, thou shalt or wilt love us
K'dahoalawaktsh, thou shalt or wilt love them.

IMPERATIVE MOOD.

Ahoalil, love thou me

Ahoalineen, love thou us.

SUBJUNCTIVE MOOD.

Present.

Ahoaliyanne, if or when thou lovest me
K'dahoalanne, if or when thou lovest him

Ahoaliyenke, if or when thou lovest us
K'dahoalachte, if or when thou lovest them.

Preterite.

Ahoaliyannup, if or when thou didst love me
Ahoalannup, if or when thou didst love him

Ahoaliyenkup, if or when thou didst love us
K'dahoalachtup, if or when thou didst love them.

Pluperfect.

Ahoaliyanpanne, if or when thou hadst loved me
Ahoalanpanne, if or when thou hadst loved him

Ahoaliyenkpanne, if or when thou hadst loved us
K'dahoalachtuppanne, if or when thou hadst loved them.

Future.

Ahoaliyannetsh, if or when thou shalt or wilt love
me
Ahoalachtetsh, if or when thou shalt or wilt love
him

Ahoaliyenketsh, if or when thou shalt or wilt love
us
Ahoalachtitsh, if or when thou shalt or wilt love
them.

THIRD TRANSITION.

PARTICIPLES.

Ehoalid, he who loves me
Ehoalat, he who loves him

Ehoalquenk, he who loves us
Ehoalquek, he who loves you
Ehoalquichtit, he who loves them.

INDICATIVE MOOD.

Present.

N'dahoaluk, he loves me
K'dahoaluk, he loves thee
W'dahoalawall, he loves him

W'dahoalgunna, he loves us
W'dahoalguwa, he loves you
W'dahoalawak, he loves them.

Preterite.

N'dahoalgunep, he loved me
K'dahoalgunep, he loved thee
W'dahoalap, he loved him

N'dahoalgunap, he loved us
K'dahoalguwap, he loved you
W'dahoalapannik, he loved them.

Future.

N'dahoalauchtsh, he shall or will love me
K'dahoalauchtsh, he shall or will love thee
W'dahoalauchtsh, he shall or will love him

N'dahoalgunatsh, he shall or will love us
W'dahoalguwatsh, he shall or will love you
W'dahoalawaktsh, he shall or will love them.

SUBJUNCTIVE MOOD.

Present.

Ahoalite, if or when he loves me
Ahoalquonne, if or when he loves thee
Ahoalate, if or when he loves him

Ahoalquenke, if or when he loves us
Ahoalqueque, if or when he loves you
Ahoalachtite, if or when he loves them.

Preterite.

Ahoalitup, if or when he loved me
 Ahoaliyonnup, if or when he loved thee
 Ahoalatup, if or when he loved him

Ahoalquenkup, if or when he loved us
 Ahoalquekup, if or when he loved you
 Ahoalachtitup, if or when he loved them.

Pluperfect.

Ahoalitpanne, if or when he had loved me
 Ahoalanpanne, if or when he had loved thee
 Ahoalatpanne, if or when he had loved him

Ahoalquenkpanne, if or when he had loved us
 Ahoalquekpanne, if or when he had loved you
 Ahoalachtitpanne, if or when he had loved them.

Future.

Ahoaletsh, if or when he shall or will love me
 Ahoalquonnetsh, if or when he shall or will love
 thee
 Ahoalechtetsh, if or when he shall or will love
 him

Ahoalquenketsh, if or when he shall or will love us
 Ahoalquequetsh, if or when he shall or will love
 you
 Ahoalechтитetsh, if or when he shall or will love
 them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalemeen, we love thee
 N'dahoalawuna, we love him

K'dahoalohummena, we love you
 N'dahoalowawuna, we love them.

Preterite.

K'dahoalennenap, we loved thee
 N'dahoalawunap, we loved him

K'daholohummenap, we loved you
 N'dahoalawawunap, we loved them.

Future.

K'dahoalohenatsh, we shall or will love thee
 N'dahoalawunatsh, we shall or will love him

K'dahoalohummenatsh, we shall or will love you
 N'dahoalawawunatsh, we shall or will love them.

SUBJUNCTIVE MOOD.

Present.

K'dahoalenk, if or when we love thee
 Ahoalanque, if or when we love him

Ahoaleque, if or when we love you
 Ahoalawonque, if or when we love them.

Preterite.

Ahoalenkup, if or when we loved thee
 Ahoalankup, if or when we loved him

Ahoalekup, if or when we loved you
 Ahoalawwonkup, if or when we loved them.

Pluperfect.

K'dahoalenkpanne, if or when we had loved thee
 Ahoalankpanne, if or when we had loved him

Ahoalekpanne, if or when we had loved you
 Ahoalawonkpanne, if or when we had loved them.

Future.

Ahoalenquetsh, if or when we shall or will love
 thee
 Ahoalanquetsh, if or when we shall or will love
 him

Ahoalequetsh, if or when we shall or will love
 you
 Ahoalawonquetsh, if or when we shall or will love
 them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalihhimo, ye love me
 K'dahoalanewo, ye love him

K'dahoalihhena, ye love us
 K'dahoalawawak, ye love them.

Preterite.

K'dahoalihhimoap, ye loved me
 K'dahoalanewoap, ye loved him

K'dahoalihhenap, ye loved us
 K'dahoalawapanik, ye loved them.

Future.

K'dahoalihhimotsh, ye shall or will love me
 K'dahoalanewotsh, ye shall or will love him

K'dahoalihhenatsh, ye shall or will love us
 K'dahoalawawaktsh, ye shall or will love them.

IMPERATIVE MOOD.

Ahoalik, love you me
Ahoalo, love you him

Ahoalineen, love you us
Ahoalatam, love you them.

SUBJUNCTIVE MOOD.

Present.

Ahoaliyeque, if or when ye love me
Ahoalaque, if or when ye love him

Ahoaliyenke, if or when ye love us
Ahoalachtike, if or when ye love them.

Preterite.

Ahoaliyekup, if or when ye loved me
Ahoalachtup, if or when ye loved him

Ahoaliyenkup, if or when ye loved us
Ahoalachtiekup, if or when ye loved them.

Pluperfect.

Ahoaliyekpanne, if or when ye had loved me
Ahoalekpanne, if or when ye had loved him

Ahoaliyenkanne, if or when ye had loved us
Ahoalachtitpanne, if or when ye had loved them.

Future.

Ahoaliyequetsh, if or when ye shall or will love
me
Ahoalaquetsh, if or when ye shall or will love
him

Ahoaliyenquetsh, if or when ye shall or will love
us
Ahoalachtiquetsh, if or when ye shall or will love
them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'dahoalgenewo, they love me
K'dahoalgenewo, they love thee
W'dahoalanewo, they love him

N'dahoalgehena, they love us
K'dahoalgehimo, they love you
W'dahoalawawak, they love them.

Preterite.

N'dahoalgenewoap, they did love me
K'dahoalgenewoap, they did love thee
W'dahoalgenewoap, they did love him

N'dahoalgehhenap, they did love us
K'dahoalgehhimnap, they did love you
W'dahoalawapannik, they did love them.

Future.

N'dahoalgenewotsh, they shall or will love me
K'dahoalgenewotsh, or k'dahoalgetsh, they shall
or will love thee
W'dahoalanewotsh, they shall or will love him

N'dahoalgehhenatsh, they shall or will love us
K'dahoalgehhimotsh, they shall or will love you
W'dahoalawawaktsh, they shall or will love them

SUBJUNCTIVE MOOD.

Present.

Ahoalinke, if or when they love me
Ahoalquonne, if or when they love thee
Ehoalinde, if or when they love him

Ehoalquenke, if or when they love us
Ehoalqueque, if or when they love you
Ehoalachtite, if or when they love them.

Preterite.

Ehoalinkup, if or when they loved me
Ehoalquonnup, if or when they loved thee
Ehoalindup, if or when they loved him

Ehoalquenkup, if or when they loved us
Ehoalquekup, if or when they loved you
Ehoalachtitup, if or when they loved them.

Pluperfect.

Ehoalinkpanne, if or when they had loved me
Ehoalquonpanne, if or when they had loved thee
Ehoalindpanne, if or when they had loved him

Ehoalquenkanne, if or when they had loved us
Ehoalquekpanne, if or when they had loved you
Ehoalachtitpanne, if or when they had loved them.

Future.

Ehoalinketsh, if or when they shall or will love
me
Ehoalquonnesh, if or when they shall or will love
thee
Ehoalindetsh, if or when they shall or will love
him

Ehoalquenketsh, if or when they shall or will love
us
Ehoalqueketsh, if or when they shall or will love
you
Ehoalachtitetsh, if or when they shall or will love
them.

We have remarked above, that the Indian verb has various modifications in different dialects. Those of the Delaware language have been sufficiently explained for the purposes of a general view; and we shall now further develop this curious subject, by exhibiting some of the peculiarities of the verb, in the Cherokee, or, more properly, *Tsullakee* language, which belongs to an entirely different stock, and appears not to have the least etymological affinity with the Delaware, though its grammatical forms, generally speaking, are similar. In the course of our remarks, we shall occasionally advert to some of these points of resemblance, as well as to the difference between the two.—(a) *Numbers*. One of the peculiarities which first strikes us, is, that, besides the singular and two plurals, which are found in the Delaware, the Cherokee has also a proper *dual* number, both in its verbs and its nouns and pronouns. This dual is again subdivided, in its first person, into two distinct forms; the first of which is used when one of two persons speaks to the other, and says, for example, *We two* (i. e. thou and I), *will do such a thing*; the second form is used when one of two persons speaks of the other to a third person, and says, *We two* (i. e. he and I) *will do such a thing*;^{*} for example, *inaluika* (we two [i. e. thou and I] are tying it); *awetaluika* (we two [i. e. he and I] are tying it). So in the dual of the nouns and pronouns—*kinitaw-*

^{*} In writing the Cherokee words, in these examples, we are obliged to express the sounds by the best approximations that our English alphabet affords. The true sounds cannot, in every instance, be perfectly expressed by any other than the national *syllabic alphabet*, if we may so call it, which was invented by a native Cherokee, Guest, who was unacquainted with any other language than his own, but has analyzed that like a philosopher, and has devised an ingenious set of characters to denote all its elementary sounds, which he has reduced to 35, and has denoted by that number of syllabic characters. We cannot employ this native alphabet here, as it would be wholly unintelligible without a good deal of study. To express the *nasal*, which is so common in the language, we have used the character *u*; but the reader should be apprized, that the true sound is more like the French nasal *un*; like *un* in the first syllable of our words *uncle*, *lunger*, as heard the instant before the tongue touches the roof of the mouth. The short *u* is to be sounded, as in *but*, *nut*, &c. The *aw* is to be sounded as in English. The other vowels are to have the foreign or Italian sound, as in *far*, *there*, *machine*, *note*, *rule*; and the consonants as in English and its kindred languages. In writing this language with our alphabet, the *g* and *k* are often used promiscuously; as are also the *d* and *t*. The double consonant *kl* is also often employed where the sound is more correctly represented by *tl*.

tā, our father (i. e. of thee and me); *awki-nitawti*, our father (i. e. of him and me).—

(b) *Pluralized or Multiplicative Form*. We mean by this denomination a form which indicates, that the action expressed by the verb is predicated of more than one object, or that the object of the verb is understood in the plural number. This modification is effected through all the tenses and numbers of the verb, by means of the common plural prefixes, *t*, *te*, *ti*; for example, *katitaw'ti* (I use a spoon); *tekati-taw'ti* (I use spoons); *tsigawwati* (I see [a thing]); *tetsigawwati* (I see [things]); *tsistigi* (I eat [thing]); *tetsistigi* (I eat [things]), &c.—(c) *Habitual or Periodical Form*. This is a form or conjugation, which expresses the being in the habit or custom of doing an act, or the doing of it regularly, periodically, &c.; for example, the common form of the verb *tsikeyu* means *I love him*; but, in the *habitual* form or mode, it is *tsikeyusaw* (I love him habitually, or, am in the habit of loving him); again, *galuika*, in the common form, means *I tie, or am tying (it)*; but *galungihaw-i* means *I tie habitually*, &c. This form appears to correspond to what Mr. Zeisberger, in the Delaware, calls the *continuous form*.—(d) *Conjugations*. These have not yet been sufficiently investigated to furnish us with a satisfactory classification. Some have made them six in number.—(e) *Moods*. These have been described as five in number, corresponding to our indicative, imperative, subjunctive, potential (relating simply to power or ability) and infinitive; to which, in the opinion of the same writers, may be added a sixth, denoting *liberty to do an act*; but this classification is not yet sufficiently established.—(f) *Tenses*. An exact arrangement of the tenses, as well as the moods, is still wanting. Besides the three general divisions of present, past and future, the Cherokee has several subdivisions of time; but these subdivisions have not yet been settled with much exactness, so as to enable us to compare them with the European verb. The perfect or past tense, however, has a very remarkable subdivision into two forms, which may, properly enough, be called *two perfects*. They are used not to mark a difference in time, but one of them indicates, that the person speaking was present, or an eye-witness, or conscious of the fact which he relates to have taken place; and the other, that he was absent, or not conscious, but has learned it since by information, discovery, &c. They might be denominated the *absential* and *presential* perfect, or, to avoid

the double signification of the word *present*, we might call them simply the *perfect* and the *absent perfect*. The former ends in the nasal *y*, and the latter in *é* or *éi*. Examples: perfect, *u-hly* (he killed him)—speaking of a killing when the speaker was present, or conscious of the fact; ab-

sent perfect, *u-hléi* (he killed him)—speaking of a killing when the speaker was absent. In the following conjugation of the present tense of a Cherokee verb, we are obliged to confine ourselves, as in the case of the Delaware example, to the *animate* form:

Conjugation of the Present Indicative of a Cherokee Verb.

INDICATIVE MOOD.

Present Tense.

NEUTER GENDER ; THE OBJECT OF THE VERB BEING IN THE SINGULAR NUMBER.

<i>Singular.</i>		<i>Plural.</i>	
1 person.	Galgiha, I am tying it	1 & 2.†	Italgiha, ye and I are tying it
2 do.	Halgiha, thou art tying it	1 & 3.	Awtsalgiha, they and I are tying it
3 (pres.)*	Kahlgaha, he is tying it	2.	Itsalgiha, ye and I are tying it
3 (abs.)	Gahlgaha, he is tying it.	3‡ (pr.)	Tanalgiha, they and I are tying it
<i>Dual.</i>		3 (abs.)	Analgaha, they and I are tying it.
1 & 2.†	Inalgaha, thou and I are tying it		
1 & 3.	Awtsalgiha, he and I are tying it		
2.	Isalgiha, ye two are tying it.		

NEUTER, DUAL AND PLURAL ; THE OBJECT PLURAL.

<i>Singular.</i>		<i>Plural.</i>	
1.	Tegalgiha, I am tying these things	1 & 2.	Tetalgiha, ye and I are tying them (these things)
2.	Tehalgaha, thou art tying these things	1 & 3.	Tawtsatlgaha, they and I are tying them
3.	Tekahlgaha, he is tying these things.	2.	Tetsalgiha, ye are tying them
<i>Dual.</i>		3 (pr.)	Tetanalgaha, they are tying them
1 & 2.	Tenalgiha, thou and I are tying these things	3 (abs.)	Danalgiha, they are tying them.
1 & 3.	Tawtsalgiha, he and I are tying these things		
2.	Tetsalgiha, ye are tying these things.		

THE FIRST PERSON SINGULAR, OBJECTIVE.

<i>Singular. §</i>		<i>Plural.</i>	
2.	Skwalgiha, thou art tying me	2.	Skiyalgiha, ye are tying me
3 (pr.)	Takwalgiha, he is tying me	3 (pr.)	Kukwalgiha, they are tying me
3 (abs.)	Akwalgiha, he is tying me.	3 (abs.)	Gukwalgiha, they are tying me.
<i>Dual.</i>			
2.	Skmalgiha, ye two are tying me.		

FIRST AND SECOND PERSONS DUAL, OBJECTIVE.

<i>Collective. </i>		<i>Distributive. </i>	
<i>Singular.</i> 3 (pr.)	Tikmalgiha,	Tetikmalgiha,	He is tying thee and me
3 (abs.)	Gmalgiha,	Tegmalgiha,	He is tying thee and me.
<i>Plural.</i> 3 (pr.)	Kekmalgiha,	Tekekmalgiha,	They are tying thee and me
3 (abs.)	Gegmalgiha,	Tegegmalgiha,	They are tying thee and me.

* We use the term *present* to denote the expectation and intention, on the part of the speaker, that the present person should hear. The form styled *absent* is used when the speaker has no such intention, or is indifferent respecting it.

† 1 and 2 persons ; 1 and 3 persons. This is, perhaps, a proper distinction between those two forms in the dual and plural, either of which would be expressed by the first person in English.

‡ The dual and plural of the third person are always the same. Where the dual and plural numbers are given separately, in the other persons, we have omitted the dual of the third person, because it always accords with the plural.

§ Where a person is wanting, it will be seen plainly to result from the nature of the case, as the first person in this instance.

|| Collective ; Distributive. Collective, *tikmalgiha* (he ties us two together). Distributive, *tetikmalgiha* (he ties us two separately). This distinction relates to the object of the action, and runs throughout the dual and plural numbers of all the persons. The two forms, however, are not both in common use with every verb ; but the one or the other, according as the nature of the action relates to objects, collectively or separately considered.

FIRST AND THIRD PERSONS DUAL, OBJECTIVE.

		Collective.	Distributive.	
Singular.	2.	Skinlgiha,	Teskinlgiha,	Thou art tying him and me
	3 (pr.)	Tawkinlgiha,	Tetawkinlgiha,	He is tying him and me
	3 (abs.)	Awginalgiha,	Teawginalgiha,	
Dual.	2.	Skinlgiha,	Teskinlgiha,	Ye two are tying him and me.
Plural.	2.	Skiyalgiha,	Teskiyalgiha,	Ye are tying him and me
	3 (pr.)	Kakinalgiha,	Tekawkinlgiha,	
	3 (abs.)	Gaginalgiha,	Tegawginalgiha,	They are tying him and me.

In the same analogy, there are distinct forms for the English expressions, "he is tying you and me," "they are tying you and me," "thou art tying them and me," "he is tying them and me," "ye are tying them and me," "they are," &c.; "I am tying thee," "he is," &c., "he and I, they and I, they are," &c.; "I am tying you two," "he is," &c., "they are," &c.; "I am tying you (all, in the plural), he is, we are, they are," &c.

Adverbs, Prepositions, Conjunctions, Interjections. These parts of speech require no particular remarks. According to some writers, all of them are to be found, as distinct parts of speech, in the Indian languages. But others, on the contrary, affirm that some of them are wanting in particular dialects; as, for example, it is said that the Cherokee has no *prepositions*; though they are to be found in the Delaware.—We conclude this article, which the novelty of the subject has led us to extend beyond our original plan, with a few miscellaneous remarks on the Cherokee language. The name of this nation, we would observe, is *Tsalaki* (pronounced nearly like *Tsallakee*), the last syllable of which is often written *gi*; the sound of this final syllable being neither exactly our *k* nor *g*, but an intermediate sound between those two. The English name *Cherokee*, it is supposed, was originally taken from one of the dialects in which the sound of *r* occurs, *Tsaraki* or *Tsurakee*. This name is believed not to be significant; but, if originally so, the signification of it is now lost. Some names of places among them have been much more changed than this national name, by our English orthography; as *Chattahoochie* from *Tsatahutsi* (which may have been a Creek name), *Coosewantee* from *Kusuwetiyi*; *Tellico* from *Taliqua*; *Hightower* from *Ilawa*, pronounced *Eetawah*, &c. Among the words of relationship, *brother, sister*, &c., we find some terms that have a different signification, according as they are used by a man or woman. Example: the word *winkitaw*, used by women, signifies *my brother*;

but used by men, it means *my sister*; and the women exclusively use *winkitaw* for *my sister*. It is said that this language has no relative pronoun. Like the Indian languages in general, it is highly compounded, or, as Mr. Du Ponceau first very happily denominated this class, *polysynthetic*. There are, as we should naturally expect, therefore, but few monosyllables; some say, only fifteen in the whole, which are all interjections and adverbs, with the exception of one, the monosyllable *na*, which is sometimes a pronoun and sometimes an adverb. Of its polysynthetic character we are able to give one very remarkable example, in a *single word*, which, for perspicuity's sake, we have separated into its syllables; viz. *Wi-ni-taw-ti-gé-gi-na-li-skaw-lung-ta-naw-ne-li-ti-se-sti*; which may be thus rendered—"They-will-by-that-time-have-nearly-done-granting-[favors] from-a-distance-to-thee-and-to-me." It is said that the expression "*I ought to tie thee or him*" cannot be translated into Cherokee; and that the nearest approach they can make to it is, by a circumlocution, which means, "it would be right for me to tie, or it would be wrong for me not to tie," &c. It is also a feature of this language, that all its words end with a *vowel* sound; and this has enabled the 'philosopher' Guest to reduce its elementary syllables to so small a number as eighty-five, and to adopt a *syllabic* alphabet. Their neighbors, the Choctaws (more properly *Chaktahs*), having a language which is wholly different in this particular, have not been able to adopt a similar alphabet.—But we are admonished that our limits forbid any further details; and we only add, that this very general survey of these curiously constructed languages "will convince every reader," as is justly remarked by our American philologist, Mr. Du Ponceau, "that a considerable degree of art and method has presided over their formation. Whether this astonishing fact (he adds) is to be considered as a proof—as many are inclined to believe—that this continent was formerly inhabited by a civilized race of

men, or whether it is not more natural to suppose, that the Almighty Creator has endowed mankind with a natural logic, which leads them, as it were, by instinct, to such methods in the formation of their idioms as are best calculated to facilitate their use, I shall not at present inquire. I do not, however, hesitate to say, that the bias of my mind is in favor of the latter supposition, because no language has yet been discovered, either among savage or polished nations, which was not governed by rules and principles which nature alone could dictate, and human science never could have imagined."—For further information on this novel and curious subject, we refer our readers to the following as the most important works: *Historical and Literary Transactions of the American Philosophical Society* (vol. i, 8vo., Philadelphia, 1819;) in which the reader will find the correspondence of Mr. Du Ponceau and Mr. Heckewelder, and also a copious list of manuscript grammars, dictionaries and other works on the Indian languages; Eliot's *Grammar of the Massachusetts Indian Language*, first printed in 1666, Cambridge, New England, and reprinted in 1822, by the Massachusetts Historical Society, in their Collections; Edwards's *Observations on the Language of the Muhhekanneew [Mohegan] Indians*, first published in 1788, and reprinted by the same society in their Collections for 1823; Zeisberger's *Grammar of the Delaware or Lenape Language*, translated by Mr. Du Ponceau, and published by the

American Philosophical Society, in their Transactions, vol. iii—the most important of all the recent publications, to the student; and the *Cherokee Phoenix*, a newspaper now edited and printed by natives of that nation, in their own and the English languages. We subjoin, from that paper, the curious syllabic alphabet, invented by Guest, the native Cherokee to whom we have before alluded. For the use of the types, which have been obligingly furnished by the founders, Messrs. Greele & Willis, of Boston, we acknowledge our obligations to the American Missionary Society, under whose directions they were made. The letters of the English syllables, affixed to each Cherokee character, are to be pronounced according to the following rules:—The vowels have the following sounds: *a*, as *a* in *father*, or short, as *a* in *rival*; *e* as *a* in *hate*, or short, as *e* in *net*; *i*, as *i* in *pique*, or short, as *i* in *pit*; *o*, as *aw* in *law*, or short, as *o* in *not*; *u*, as *oo* in *fool*, or short, as *u* in *full*. To these add *y*, as *y* in *but* made nasal, nearly as if followed by the French nasal *n*. The consonants are used as follows: *d* represents nearly the same sound as in English, but approximating to that of *t*; *g* nearly the same as its hard sound in English, but approximating to *k*; *h*, *k*, *l*, *m*, *n*, *g*, *s*, *t*, *w*, as in English. The letter *q*, as in English, is invariably followed by *u*, with the same power, equivalent to *kw*. The sounds of the other English consonants never occur.

D a	R e	T i	ʒ o	o u	i y
s ga, ɔ ka	ʔ ge	y gi	A go	J gu	E gu
ʔ ha	ʔ he	ʒ hi	ʔ ho	ʔ hu	ʒ hu
w la	ʒ le	ʔ li	ʒ lo	M lu	ʒ lu
ʒ ma	ʒ me	H mi	ʒ mo	y mu	
ʒ na, ʔ hna, ʒ nah	ʒ ne	h ni	Z no	ʒ nu	ʒ nu
E qua	ʒ que	ʔ qui	ʔ quo	ʒ quu	ʒ qu
ʒ s, ʔ sa	ʒ se	ʔ si	ʔ so	ʔ su	R su
ʔ da, w ta	ʒ de, ʔ te	ʒ di, ʒ tih	ʒ do	ʒ du	ʒ tu
ʒ dla, ʒ tla	L tle	G tli	ʔ tlo	ʔ tlu	P tlu
G tsa	ʔ tse	ʔ tsi	K tso	ʒ tsu	ʒ tsu
ʒ wa	ʒ we	ʒ wi	ʒ wo	ʒ wu	ʒ wu
ʒ ya	ʒ ye	ʒ yi	h yo	ʒ yu	B yu

The circumstance of the alphabet being syllabic, and the number of syllables so small, is the greatest reason why the task of learning to read the Cherokee language is so vastly easier than that of learning to read English. An active Cherokee boy

may learn to read his own language in a day; and not more than two or three days are ordinarily requisite. To read is only to repeat successively the names of the several letters; when a boy has learned his alphabet, he can read his language.

